

**GS SCORE**

118  
250

Mock 1 (Paper-I)  
TEST - 07

## HISTORY

Time Allowed: 3 hr.

Max. Marks: 250

### Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions
- There are EIGHT questions, printed in ENGLISH & HINDI
- Candidate has to attempt FIVE questions in all
- Question 1 & 5 are compulsory and out of the remaining, THREE are to be attempted choosing at least TWO from each section.
- The number of marks carried by a question/part is indicated against it.
- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly.
- Any page or portion of the page left blank in the answer book must be clearly struck off.

Name CHAVAN KUNAL M.

Mobile No. \_\_\_\_\_

Date \_\_\_\_\_

Signature 

1. Invigilator Signature \_\_\_\_\_

2. Invigilator Signature \_\_\_\_\_

REMARKS

GS SCORE

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Roll No. \_\_\_\_\_

**GS SCORE**

SECTION-A

1. Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum Booklet. Locational hints for each of the places marked on the map are given below: (2.5 × 20 = 50 Marks)

1. A Harappan Site
2. A Chalcolithic Site
3. An ancient Capital
4. A Neolithic Site
5. A site of Ashokan Inscription
6. A Rock cut cave site
7. A Port city
8. An ancient temple site
9. A Paleolithic site
10. An Ancient Education center
11. A Harappan site
12. A PGW site
13. A Buddhist site
14. A Jaina site
15. A Prehistoric cave painting site
16. An ancient capital site
17. A cultural center
18. A Megalithic Site
19. A Medieval Temple city
20. A Mesolithic site

Remarks

1.

①

Rana Gundai / Damb Sadat

- located in Bolan river valley of Balochistan province, Pakistan.
- Harappan site.
- transition from P. Neolithic to Harappan site.
- Agriculture. Barley, wheat was cultivated
- Pastoralism also followed by people.

2)

Kayatha / Nagda

- located in Ujjain, Madhya Pradesh
- Chalcolithic - Kayatha culture.
- located in Kalasindh river valley
- excavations found use of copper tools, artefacts, spoon, ladle.
- connections with other Chalcolithic cultures such as Banas culture, Malwa culture.

3)

Pratishthana

- located in Aurangabad district Maharashtra
- capital city of Ashmaka Mahajanapada
- present day Paithan
- also occupied by Satvahans
- connected to Uttarapatha and Dakshin patha
- helps in understanding urbanization during Ancient India.

Remarks

4)

5) Dhawali

- located near Bhubaneswar, Odisha.

- Ashokan Rock edict is found here.

- In this inscription, he mentions of his Kalinga war and conversion to Buddhism.

- His concept of Dhamma Vijaya is mentioned.

- Dhawali Elephant cut out of rock is an example of Art during Mauryan period.

6) Almora / Lakhudiyar

- located in Uttarakhand state.

- It contains prehistoric rock cut caves.

- Paintings - hunting, animal rearing, dances, fire and celebrations found.

- helps in understanding nomadic subsistence life and social aspects from prehistoric period.

7) Sutkagendor

- located in Balochistan province, Pakistan.

- Port city belonging to Harappan period.

- located on sea route to Persian gulf.

- artefacts found are Mesopotamian plates, Harappan seeds, thus shows importance of city in Ancient trade.

Remarks



8)

9)

10)

Nalanda

- located in Nalanda district Bihar
- An educational centre.
- Nalanda University - globally recognized. was here.
- Education - philosophy of Buddhism, Mathematics, Grammar etc.
- Huen Tsang had visited and stayed here.
- destroyed by Bakhtiyar Khilji.

11)

Jhukar

- located in Sindh province, Pakistan
- later Harappan site.

Remarks

12) Harappan site Bhagwanpura

- located in Haryana
- ② - A painted Grayware site from Vedic Age.
- excavations reveal practice of agriculture and pastoralism.
- Historians found a co-habitation of Harappans and Aryans here.
- helps in understanding later Harappans and starting of Vedic age.
- characteristic BRW pottery.

13) Junner / Karla

- located in Pune district, Maharashtra in Sahyadri ranges.
- ② - Buddhist site
- Buddhist viharas, Chaityas were constructed on patronage of Satvahanas
- various merchants also patronized these caves
- helps in understanding cave Architecture in ancient India.

14) Vallechi

- located in Kathiawar peninsula Gujrat
- Jaina site.
- ① - A grand jaina assembly was organized here and various Agamas were composed.
- An educational centre - preserved scripts in Vidya mathas
- helpful in understanding Jaina philosophy, evolution of Prakrit language.

15)

Dam Durga / Mahadaha

- located in Pratapgarh district Uttarpradesh
- Mesolithic site.
- It also has prehistoric cave paintings
- helps in understanding life during mesolithic era
- continued as neolithic site.

16)

Madurai

- located in present day Madurai district Tamilnadu
- Capital site of Pandya
- known for various temples, art work
- helps in understanding political dynasties, socio-economic condition during Sangam era and later Pandya period.
- Sangam literature composed here.

17)

~~Chalukya~~ Pattadakal

- located in Bijapur district of Karnataka
- temple site - Vesara architecture
- patronized by Chalukyas of Vastapi
- It also contains few cave temples
- Jaina, Hindu temples found.

Remarks



18) Paiyyampalli

(2)

- located in Arcot region
- Megalithic site
- excavations here found ~~are~~ both chambered and non-chambered tombs such as cists, Dolmens, Cairn circles, menhirs.
- Various iron artefacts, tools found from the graves.
- helps in understanding craft patterns and social systems in megalithic era.

19)

20) Tilwara :

(1/2)

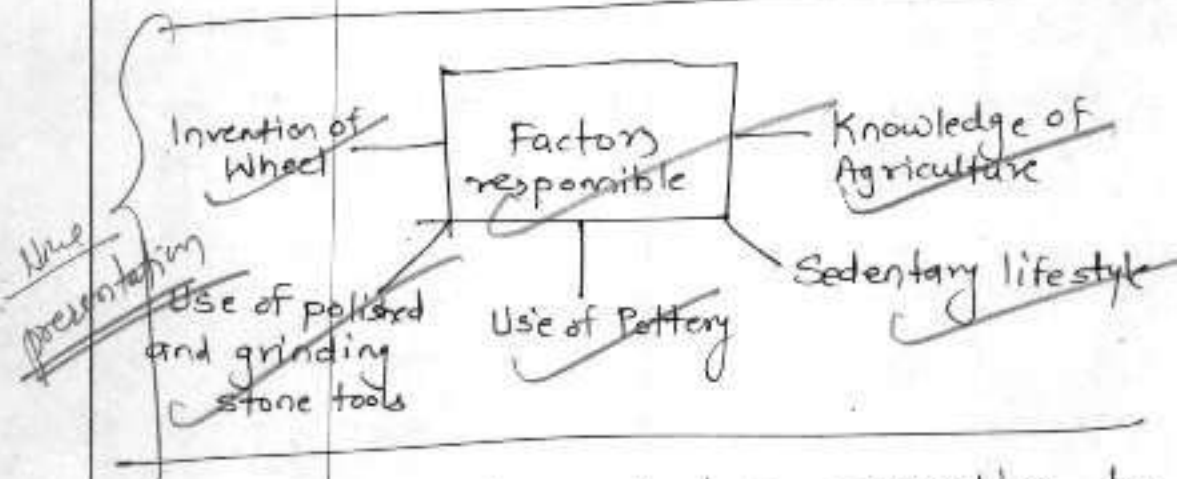
- located in Barmer district Rajasthan.
- one of important mesolithic sites in Rajasthan.
- factory site where microlithic tools such as Quartz knives, Lunets are found.
- helps in understanding mesolithic peoples subsistence pattern - pastoralism activities.

Remarks

*Remarks*

2. (a) There were several factors which either motivated or compelled the stone age people for the transition from Mesolithic to Neolithic. Discuss. (15 Marks)
- (b) The modern research has changed various old concepts regarding Harappan civilisation. Analyse. (20 Marks)
- (c) To what extent it is correct to call the process of urbanization as an urban revolution. (15 Marks)

a) (B) The transition of mesolithic man to Neolithic man is an important phenomena in life of prehistoric man. There were several factors that motivated or compelled in this transition such as -



The above factors, according to V. Gordon Childe played an important role and he called it a 'Neolithic revolution'.

(i) It helped man to cultivate various crops - Wheat, Barley, Rice etc. in alluvial plains and hence, he moved from Hilly areas to agricultural plains.

Remarks

② The agriculture also made him to stay near his farms. Hence, he left his nomadic life and formed sedentary lifestyle.

This gave rise to community life. It also provided better maternal and child-care, thus leading to increase in population.

③ Increased population led to growth in demand, further agriculture extension, and expansion of society.

④ The grains had to be stored, hence, it led to invention of pottery for storage and cooking purposes.

⑤ New Areas with river valleys provided boulders and hard stones and they were used as polished stone tools.

⑥ finally, the invention of wheel helped neolithic man to move from one place to other place efficiently.

This helped in contact with other communities from different region.

Thus Neolithic man, totally changed his life of Mesolithic man who was nomadic, pastoralist to a life which

Remarks

Wrote the  
various  
factors  
change.

① due to  
climate  
change

②

Rising population

③

started understanding  
environment

was sedentary and mixed farming economy.



b) 10 Harappan Civilization (HC) was at the zenith of urban phase. Its unique planning and designing of city structures distinguished it from contemporary Mesopotamian and Egyptian civilizations.

However since its script remain undeciphered, there were many unsolved enigmas with respect to HC which are now getting resolved with modern research and excavations.

- Origin of HC
- Decline of HC
- Prosperity in Arid region
- Contacts with the outside civilization
- state formation

Remarks



The modern research has helped in understanding the above concepts with logical proofs.

Old concepts such as

- foreign colonization as a reason for its origin
- foreign Invasion for decline
- Epidemics or floods as reason for decline
- Harappans same as Aryans etc

have now been concluded satisfactorily.

Recent excavations in Balochistan province at sites such as Quetta, Nal, Diji, Mehrgarh have provided early neolithic sites rising as prosperous agricultural towns.

These towns <sup>and many others</sup> provided surplus required for the secondary activities such as pottery, lapidary, toy and bead making etc. to grow.

The invention of Bronze helped these neolithic societies to shed their old gown and rise new one of urbanity.

Remarks

Also, the findings of various terracotta plaques belonging to Mesopotamia proved their contacts with outside world. This is substantiated by Mesopotamian records which mention Land called 'Meluha' from which people brought various urban artefacts, goods to sell. Hence, it was trade and not the colonization and the civilization was indigenous. (Gregory Possehl)

With respect to its sudden decline, theories of Aryan invasion as given by Sir Mortimer Wheeler have been sidelined.

There were many reasons for its decline. Earthquake at Dholavira, floods at Mohenjodaro and Kot Digi. ~~as a result~~ the climatic changes and increase in aridity, draughts are also found from pollen analysis from the salt lake.

Recent findings of proto-historic caves in Meghalaya indicate widespread draught experienced before 4200 years ago can also provide the reason for decline of civilization.

The focus has now shifted to the continuity and survival of Harappan. Various sites such as Ropar, Bhagwanpura

Conclusion

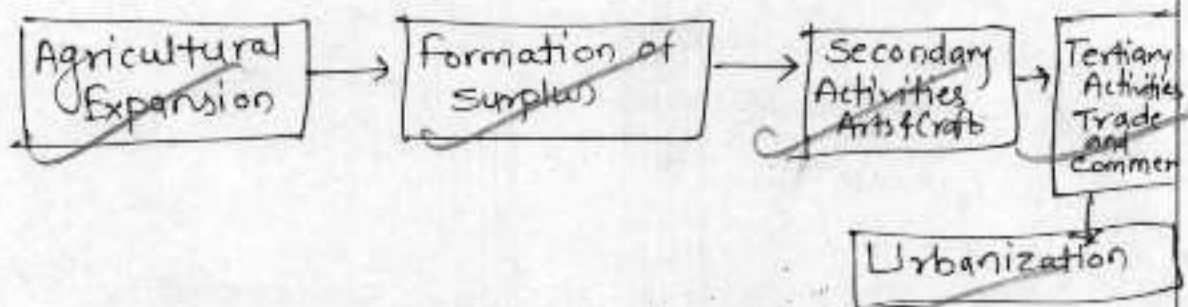
Remarks

write about new interpretation of structures - eg. great granary dockyard

have given proofs of simultaneous inhabitation of both Aryans and Harappans.

Thus, we can conclude the technological use by historians, archaeologists and Anthropologists with faunal and floral analysis, analysis of grave goods and various mounts have helped in changing the old concepts regarding HC.

c) The process of urbanization is preceded by the growth of population, Agricultural expansion and formation of surplus. It results into change in the socio-economic condition in lives of people, thus, bring a revolution. However, the phenomena of urbanization is carried over a large period and very slow.



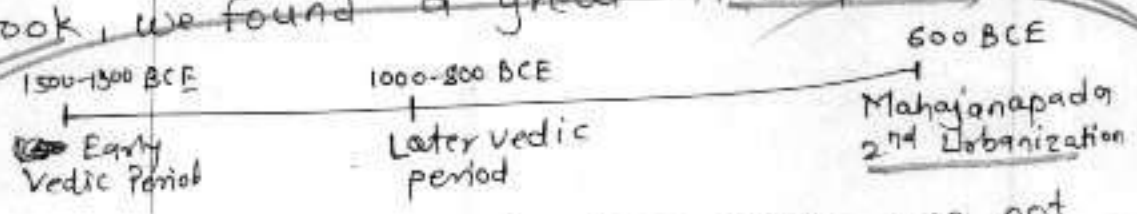
In Ancient India, during later Vedic period, we see gradual formation

Remarks

Define the term urbanization

of monarchies and state system.  
 The Jana referred in early vedic period  
 is changed to Janapada in later vedic  
 and with 2nd urbanization became  
Mahajanapada.

But if we consider the time it  
 took, we found a great time period



Thus an span of 1000 years can not  
 be called as revolution.

Indeed, there are remarkable changes  
 taken place during this period. The  
standards of life of people have changed  
 with urbanization.

Also, state craft i.e. polity, Economy,  
society, social relations, culture - languages,  
Art and Architecture witnessed a great  
change.

Require objectivity

But this is the evolution and not  
revolution. Hence, it would be better  
 to call it an Urban evolutionary process  
 and not revolution.

Require more clarity

These are  
 Remarks

Keep in mind — change of process — — — evolutionary  
 Impact — — — Revolutionary



*Remarks*



3. (a) The Aranyak and Upanishadic philosophy would have become popular like Buddhism or Jainism if they would have been provided the same circumstances. Critically analyse. (20 Marks)
- (b) Ashoka's Dhamma was not a religion but was a universal religion and a means to get legitimacy by his subject population. Critically analyse. (15 Marks)
- (c) To what extent the Shungas, Kanvas and Satvahanas marked the brahminical revivalism during post Mauryan period. (15 Marks)

a) 12 The Aranyakas and Upanishadic philosophy is called an final phase of Vedic literature where rationality and reason dominates over rituals and meaningless sacrifices.

The same can be observed in Buddhism and Jainism which grew as a reaction to orthodox Brahmanical order and gave people the purpose of life.

However, Aranyakas and Upanishads did not become same popular as that of Buddhism and Jainism.

Reasons being:

- 1) Charismatic personality such as Gautam Buddha and Mahaveera was not there.
- 2) No establishment of sangha or monastery
- 3) No political patronage
- 4) Not available in common languages

Remarks

The above factors handicapped the growth of Aranyakas and Upanishadas to become famous among common masses.

The Sanskrit language was incomprehensible to the commoners.

Political patronage was not there and hence, no publicity was organized.

Upanishadas did not talk about any particular institution, neither any famous personality took its cause.

However, it should not be exaggerated in its reasons.

Upanishadas even though condemned meaningless rituals, it did not totally negate it. It emphasized on both the rituals and personal devotion to attain Moksha or salvation.

The Brahmanas who were the masters of Sanskrit would themselves object to any philosophy which would cancel out their role as intermediary. Hence, there was no one to tell commoners what actually is contained in Upanishadas. There was no attempt made to translate them in common language.

Remarks

More aspects

Also, the Aranyakas were seen with great suspicion since these were compiled by the Brahmanas after contacts with forest tribes which emphasized on various Tantras.

Thus, they lacked the ability to strike chord with people, and could not become popular as that of Buddhism and Jainism.

excellent feels  
and analyzes

- b) ③ Ashoka's Dhamma was an invention in the realm of polity and not a religion. It contained the elements which can be described as universally applicable to all religions and good elements of all. As many historians such as B.D. Chattopadhyay, it was a master strategy to consolidate his empire and gain legitimacy of the people.

Ashoka's Dhamma spoke of

- Non-violence - Ahimsa
- Tolerance and respect towards all
- Respect to elders
- Compassion to weak
- Patronage to all sects
- Ban on excessive rivalry - Samaj
- appointment of Dhamma mahamatras, Dhammarajaya and Dhammaghosha

Positive the  
increase of

legitimacy

Remarks

Thus, it contains elements preached by Buddhism, Jainism and even Upanishadas.  
 Kautilya in his Arthashastra mentions qualities of King and calls him Rajarshi if he achieves them and the maintenance of order as his duty which is given in Rigveda.

Ashoka mentions that one who follows the Dhamma would get peace in his life.

He calls his subject as his own children showing paternalistic attitude of the King.

However, the policy of Dhamma was also a great political move. His inscription in the Northwest in Kharoshthi script mentions that the people should respect and follow their King as first prime duty.

He also mentions that he has followed Dhamma towards all including foreign powers, Tribes living in south, however, if they create trouble, he would not hesitate to use force against them.

Remarks

⊗ write in debate form  
 mention the main → historical



Thus, Ashoka was very clear in his policy. It was the need of time that he had to consolidate his empire and provide peace and harmony as well as legitimize his rule as a protective and caring ruler.

Well noted

9 (7)



The execution of last Maurya King Dandharatha by Pushyemitra Shunga led to the establishment of Shunga dynasty.

Satvahana ruled the Deccan area in post Maurya period and Shungas were replaced by Brahmana King Vasudeva who formed Kanva dynasty.

Remarks



All of these three were Brahmana dynasty.

While Shungas provided great attempt to eradicate ~~Brahmana~~ Buddhism from their territory,

Satvahanas patronized all religions.

The Shungas were ~~centralized~~ <sup>eulogized</sup> in Puranas. The contemporary ~~Buddhism~~ Buddhist texts mention that Pushyamitra Shunga put an award on Head of Buddhist monk.

This loss of patronage ~~and~~ provided for decline of Buddhism and revival of Brahmanism.

In the field of Art and sculpture, Mathura school of Art started producing images of Hindu gods and goddesses.

However, It was not the only reason for revival of Brahmanism.

There were underlying socio-economic and religious factors as well.

① The rise of Mahayana Buddhism and commercialization of Buddhist sangha, adoption of Sanskrit turned away

the common people who formed the base of Buddhist and Jainist philosophy and they came under Brahmanical order.

② Various Upanishadas and Puranas accommodated and changed positions of Kshatriya so that they could patronize Brahmanism.

③ The mythology preached in Puranas and rise of temple building activities also attracted masses towards them.

Thus, along with political reasons, there were socio-economic reasons for revival of Brahmanism.

well tried

Remarks

*Remarks*

4. (a) Discuss the trade of southern India with the Roman empire during the Sangam age on the basis of archeological sources. (15 Marks)
- (b) Discuss the role and functions of guild during ancient India. (15 Marks)
- (c) From the beginning of the Christian era to the 7<sup>th</sup> century CE, was really the period which transformed the society drastically. Evaluate. (20 Marks)

*Remarks*

*Remarks*



*Remarks*

*Remarks*

*Remarks*

*Remarks*

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*Remarks*



*Remarks*

## SECTION-B

5. Critically examine the following statements in about 150 words each:

(10 × 5 = 50 Marks)

- (a) Malfuzat literatures not only throws light on the cultural aspect but the political aspects as well.
- (b) Shankaracharya and Ramnujacharya, both had huge differences in their ideologies.
- (c) Delineate the similarities and differences between Pallava and Chola architecture.
- (d) Evaluate Baburnama as a source to know the contemporary society.
- (e) Discuss the life of rural women during the Mughal period.

(4/5)

- Malfuzat literatures contains the discussions of the great sufi saints -
- their observations about society
  - Economic conditions
  - thoughts on philosophy
  - Mystic ideas.

They are an important source to know about the medieval India.

Cultural aspects:

- i) information about various religions that people followed.
- ii) Art and Architecture patronized by sultans.
- iii) Folk cultures - songs, paintings, dances adopted by different regions.
- iv) Languages spoken by different regions
- v) Festivals, celebrated by people.

e.g. Malfuzat of Nizamuddin Aulia talks about celebration of Holi, Dussehra around Delhi.

Remarks

Political Aspects:

Explain

- ① Various policies of sultans
- ② their impact on common people
- ③ Meetings with sultans and their thoughts about welfare of people.
- ④ Foreign attacks on Sultanate.
- ⑤ Administration, Military, Judiciary (Qazis) during Sultanate.

e.g. Malfuzat of Chirag-i-Delhi ~~Book~~ ~~mentions~~ mentions about the policies of Alauddin Khalji and its positive and negative impacts.

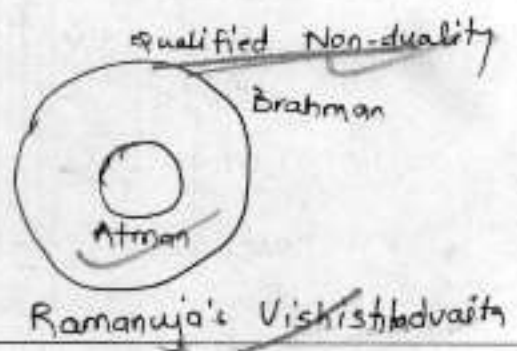
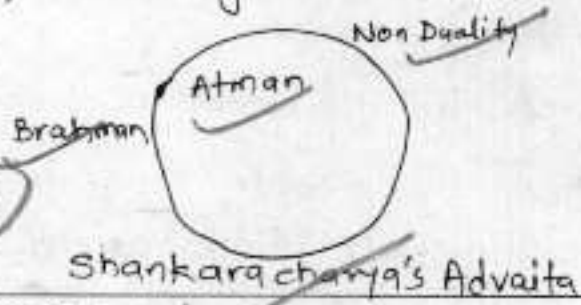
well noted

b) ⑥ The Bhakti movement emphasized on Bhakti i.e. extreme devotion to the God. Shankaracharya and Ramanujacharya are the first two great Acharyans of Bhakti traditions from south India.

Differences:

1) Ideologies:

More clarity



Remarks

ii) Shankaracharya's Advaita talks of Non-duality i.e. there is no distinction between Atman and Brahman. The differences are apparent are due to ignorance.

~~Shankara~~ Ramanuja spoke that though they are the same but yet differences are there. It is relation of infinity and nothingness.

iii) Path to attain 'union with God':

Shankaracharya - Dnyana Marga  
i.e. true knowledge of Vedas is required to understand Brahman.

Ramanujacharya - Bhakti Marga  
i.e. Religion is personal affair of an individual and true devotion leads to unity with god not alone knowledge.

iv) Shankara Institutionalized Bhakti through establishment of Mathas.

Ramanuja's Bhakti was very simple, it was relation between God and individual. there is no intermediary.

v) Shankara's ideology was 'Nirguna' i.e. God with no attributes

Ramanuja's ideology was 'Saguna' i.e. God with special appearances, attributes.

Remarks

well brief

5/12 c) The South Indian architecture, called as Dravida architecture took birth during Pallavas while it grew and matured during Cholas during Early medieval period.

good {  
Pallava Architecture : Mahabalipuram cave temples  
 Kanchipuram temples  
Chola Architecture : Brihadeshwar temple @  
 Tanjore  
 Gangaikondacholapuram Rajarajeshwar temple.

### Similarities :

- both belong to Dravida style of Architecture
- Pyramidal vimanas with various sculptures decorating it.
- Large Mandapa for congregation of devotees
- Boundary wall with various Gopurams or entrances
- Deity in Garbhagriha with Sandhara type i.e. no light in Deity room.

### Differences :

- Pallava architecture consisted of pillars with lions on its top  
 Cholas did not have such feature.

Remarks



- Pallavas early temples carved out of monolithic rocks.

Cholan - temples are constructed with various material.

- Pallavas temples do not contain painting of monarchs while Cholas temples houses paintings of King with his queen.

- Bronze sculptures in Chola temples was unique characteristic of Cholas and absent in Pallavas.

Subst contrast with examples

d) Babur was the founder of Mughal dynasty in India after defeating Ibrahim Lodi in the battle in 1526. He was not only a great military general but also a writer. He had written his memoirs, experiences in a book called Baburnama.

Knowledge of contemporary society:

1) Babur is very candid about his observations. He talks of his battle and experiences with the people of India.

2) contempt of Rajputs:

he describes how Rajput Princes, Rulers saw him with suspicion and how the society was divided into various strata.

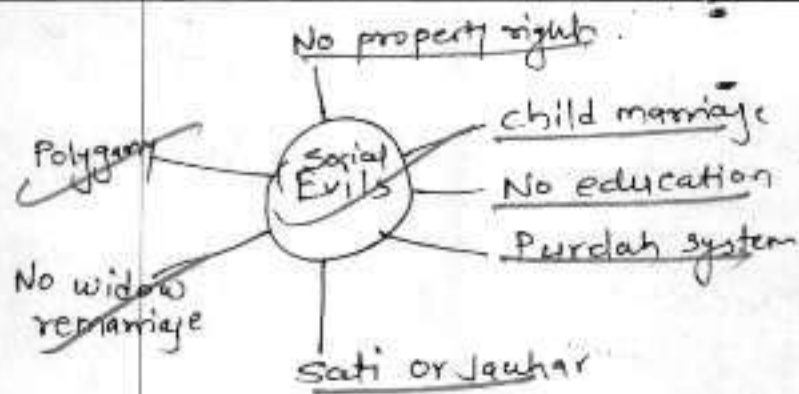
Remarks

- 3) He speaks about the religious authorities - Brahmanas and the wealth of temples and their influence on people and agriculture as main profession of people.
- 4) He ~~did not~~ speaks of various flora and fauna in India and how beautiful Indian society was with efflorescence of various festivals, cultures in it.
- 5) He talks about strange restrictions on women, lower class and also practice of untouchability and yet he had no choice but to allow it in order to maintain peace in society.

Thus, Baburnama helps in understanding the social conditions of 16th c. India.

c) 5 Women in India, since later vedic period, lost their position and status due to dominance of patriarchal mentality. Mughal period was no exception to that.

There were various attempts made by rulers to reform the society such as Akbar's ban on sati, increasing age of girls for marriage, yet it was stuck in various social evils.



Rural women were also facing same evils except the Purdah and ~~fracton~~ Sati system.

~~They~~

### Life of Rural Women:

- 1] considered ~~these women~~ as property of their husbands, hence various restrictions
- 2] involved in household activities - cooking, taking care of children
- 3] participated largely in agricultural activities. Weaving, separating seeds from cotton, fishing etc.
- 4] Participated in crafts such as textile - chintz, khassa making, bamboo crafts, Kashmiri shawl etc.
- 5] No political freedom.
- 6] No ~~basic~~ educational right
- 7] She was considered as a burden when born ~~and~~ by parents, on marriage by husbands and as liability by sons once they became old.

Remarks

Thus, their lives were no better than the slaves and untouchables.

Compare

with -

Western Society

Remarks



6. (a) The Indian feudalism was a more political, economic and less social system which was super imposed. Critically analyse. (20 Marks)
- (b) Agricultural expansion was one of the key factors which could hold the regional powers. Evaluate. (15 Marks)
- (c) To what extent you think that Bhakti movement failed in its objectives. Examine. (15 Marks)

→ a) 1B The early medieval period is marked with growth in regional powers, decentralization of powers, various principalities and divisions in regions. Hence, it was called as an age of feudalism.

Political: The beginning of this period, as called by Prof. R. S. Sharma is with the issuance of practice of Landgrants. The central authority issued various landgrants to secular as well as non-secular donees.

This led to the formation of regional powers when the donees were also assigned administrative and judicial powers.

The royal authorities prohibited central army from entering the areas donated to Brahmanas.

For officials who were donated lands, they were also given powers to raise army and administer areas.

Remarks



Thus, it was ~~superimposed~~ from central authority.

Economy:

During early medieval period, it was necessary to expand agriculture to ~~an~~ increase the surplus and taxation to maintain army.

This led to more land donations and expansion of agriculture. The temple institutions became hub of financial activity and provided employment.

Not social:

It ~~is~~ is said that the land grants was not given to accommodate new tribes which gave birth to new centers, but it was an indirect result.

The cultural integration of these tribes and cult appropriation gave birth to new social system.

Critical Analysis:

According to B.D. chattopadhyay, this theory of Indian feudalism lacks many points. If central Authority was aware of its decline due to decentralization of power, it would never give such land grants.

Remarks

The landgrants was issued to integrate various regions. The causes were mainly economical and social.

More territorial expansion means more glory and rise in status of King.

In order to gain legitimacy, he was to issue landgrants to donees.

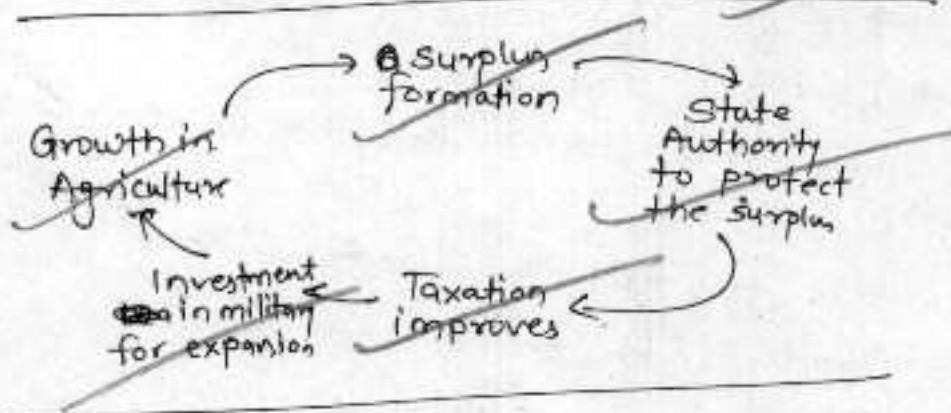
Thus, it was a complex phenomena and do not actually support the same feudal meaning as in European feudalism.

Analys is good

Explains properly the  
"Super imposed" word of  
question

b)  
6)

The evolution of a state includes:



The state formation is done with the help of regional powers. The centralised authority reigns over a core territory and the remaining provinces are controlled by feudatories or regional powers.

This theory belongs to the integrative method of Rule of polity.

With increase in the agriculture, state could concentrate on secondary activities which leads to urbanization. The urbanization helps in more tax collection and authority could maintain more military.

However, it is not the only

Remarks

factor. There is also requirement of legitimacy from the people.

Hence, in order to gain the legitimacy, Rulers patronize the religions - authorities who in turn provide sanctions legitimacy.

The Rajputisation in early medieval era is one such phenomena.

The tribal communities grew in size and later became ruling authorities. Since they did not have any place in social hierarchies, they were given title of fallen kshatrigas and they called themselves

Rajputs.

This process becomes reality only with surplus formation ~~and~~ which helps in increasing power of central authority.

Require more  
fact - analysis  
regarding  
agricultural expansion



7) Bhakti movement was a socio-religious movement began in early medieval south India by Nayanars and Alvars saints.

The famous Acharyas such as Shankaracharya, Ramana Acharya, Madhavacharya took it to different corners of country.

Objectives:

- good points
- 1) social equality
  - 2) Bhakti - various paths
  - 3) preservation of culture.
  - 4) Non-violence
  - 5) Purpose of life
  - 6) Women status - equality in gender

failure

1] It could not achieve the social equality. The failure to condemn the ~~society~~ caste system and its urgent removal was not preached by saints even though they themselves were egalitarian in nature.

Remarks



2] Knowledge vs. devotion: Paths of Bhakti

The Jnyana marga by true knowledge of Brahman was not possible for commoners. It was limited to ~~castes~~ Brahmanas only.

But Bhakti marga made common man to integrate himself with true god.

3] The onslaught of muslims and the conversions of lower caste ~~peas~~ Hindus to Islam was a failure of Bhakti movement.

4] The violence in form of Hindu-Muslim rivalry and battles that took place.

5] The status of women remain very low in society.

However, it indeed helped to provide peace and harmony in society.

Sant Kabir, Guru Nanak, various female saints such as Andal, Meerabai, Lal Ded provided important contributions to Bhakti movement.

It helped to preserve multiple religious diversity and its secular thread in India.

Nice clarity and objective

*Remarks*

7. (a) The real consolidation of the Saltanate was done by Balban not by Iltutmish. Critically examine. (20 Marks)
- (b) The rural society was stratified due to various reasons in medieval India. Comment. (10 Marks)
- (c) Discuss the status of trade and commerce in medieval India. (20 Marks)

*Remarks*

*Remarks*





*Remarks*

*Remarks*

*Remarks*

<i>Remarks</i>	
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*Remarks*



8. (a) Architecture of Mughals demonstrate their capability of mobilizing resources. Discuss. (15 Marks)
- (b) How far do you think that Din-i-Ilahi was an absurdity done by Akbar? (15 Marks)
- (c) The Marathas had certain strengths which made them successful against their enemies and at the same time they had certain weakness which stopped them from forming an all India empire. (20 Marks)

Remarks

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*Remarks*